

# The Temple Artisan

JULY, 1913

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**Mysticism, Social Science and Ethics**

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# THE TEMPLE

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**P**RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.



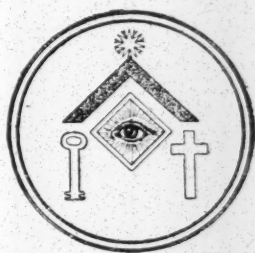
# The Temple Artisan

Vol. XIV.

JULY, 1913

No. 2

Behold, I give



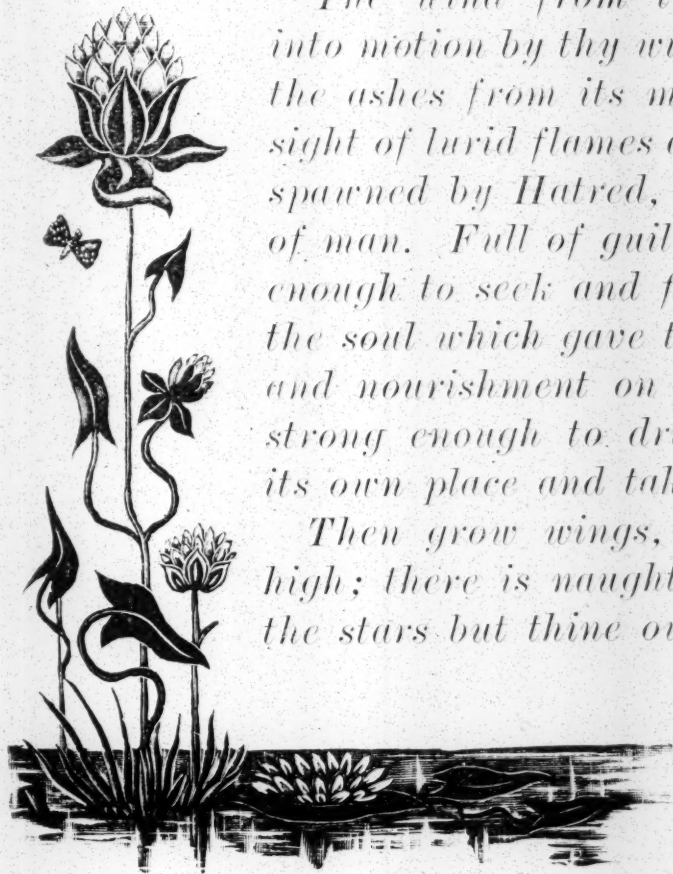
unto thee a key.

## GROW WINGS AND FLY HIGH

*Grow wings, my child; wings of pure thought, aspiration and high courage; wings strong and virile enough to bear thee to the heights of life, where safe placed thou may'st glimpse the pit now hidden from thy view by murky clouds.*

*The wind from the heights, fanned into motion by thy wings, will blow away the ashes from its mouth and give thee sight of lurid flames and hosts of demons spawned by Hatred, Greed and Avarice of man. Full of guile are they and wise enough to seek and find the entrance to the soul which gave them birth for food and nourishment on which to grow 'til strong enough to drive that soul from its own place and take possession full.*

*Then grow wings, my child, and fly high; there is naught between thee and the stars but thine own will.*



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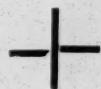
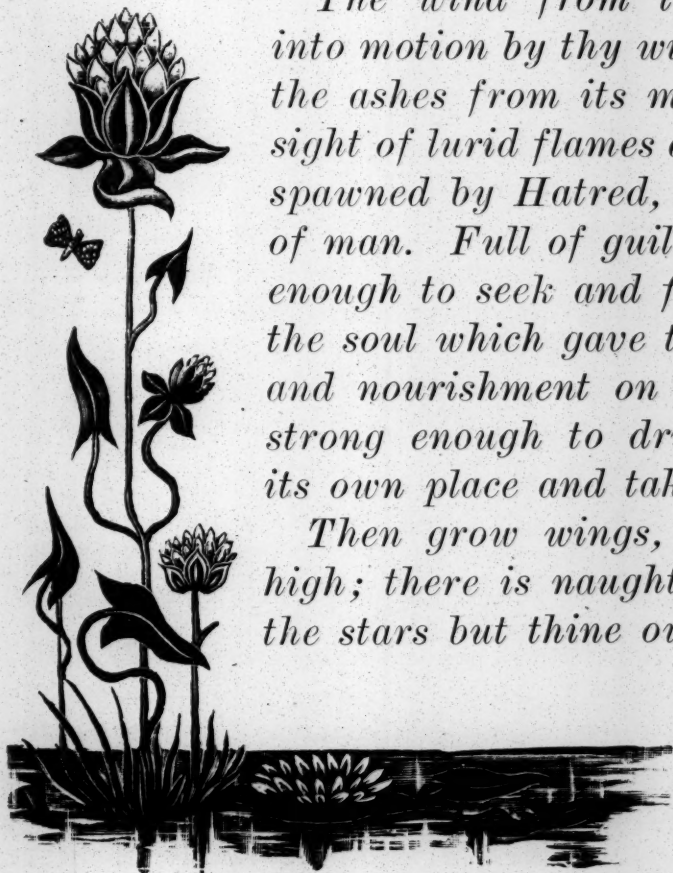
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## THE INDIVIDUAL SOUL.

TEMPLE TEACHINGS. OPEN SERIES, NO. CXXXIII.

Much is being said in these latter days, especially in theosophical circles, in regard to the individualization of the soul—the breaking away from the group soul of an individualized soul. If we have seemed to take issue regarding this theory it is not in a spirit of controversy but simply to call attention to one simple fact which can be verified in all fields of life. Every true grouping of lives is a distinct family, no matter how minute or how extensive. If any other exterior life is added to any one of these natural groups, by circumstance or conditions it is an alien and must always remain such, no matter how intimate its association with the original members of the group.

There are groups within groups, from the individualized groups of a solar system to the minutæ of an amœba, but always the groups are distinct, always do they have marked peculiarities. The cells which when united form a heart of a human being could no more be individualized in some other organ or part of an organ than a man could change his identity by denying relationship to the mother who bore him. Such a man may marry, beget children, and so form a new family group, but that does not alter his relationship to his own mother, therefore cannot alter his identification with the original family group; his marriage simply serves to form a lesser group in another, a larger group, and as spiritual descent always comes through the mother his children belong to the group soul to which his wife belongs. The greater his intelligence the more has he absorbed the infinite intelligence which was the heritage of the original group from which he has descended through all the past ages, even from the time of the first sevenfold division of the manifested cosmos. His identity and therefore his individualization was established with the first explosion of the seed of life which made room for the ensouling monad.

Although every cell of every heart that beats in all the kingdoms of nature contains potentially the form and essence of every other organ and form in the universe, no one of these cells can change their form and nature in one manvantara. In the course of time they will all be brought into close contact with the cells of other organs, and beget a third form of life. Those third forms will be the connecting lines between the family of heart




cells and the family cells of another organ through which the racial impulses of each family will be transferred to the other, and so help on the evolution of both.

When the different states of substance which will form the cells of all the organs of sense and volition in all kingdoms of nature have been brought into harmonious relation by interaction, then may they be ensouled in a definite form, as has been done in the prototypes of all the forms of life in manifestation. These prototypes were individualized entities, for with form always comes identity. However, we think there is to be a distinction made between conscious and unconscious individualization. Such difference of opinion as exist between us and others on this subject is probably more in the seeming than in reality. To our mind conscious individualization comes with the dawning of intuition. If contact with other races of humanity plays any part in it it must be a secondary part, and we fail to see how it could in any way affect the relation of the individual soul to the group soul of which it is a part. Permanent identification with the Infinite can only be a realization of one's true relation to every other emanation of the Infinite, and with such realization, a final loss of what we now term personal identity in the identity of the all.

If we were able to trace back our lineage through each family group of the great group soul of which we are parts, and could thus trace our relationship to all the members of the one greater family—the Humanity of the present age—it would do much to strengthen the ties between us, as well as to explain the antagonism we sometimes feel toward others when there seems to be no outer cause.

We speak of the Ego, the Monad, the Sons of Will and Yoga, and all the other differentiations of the higher realms of thought and being, but they may all be summed up in the two words Identity and Intelligence—the I AM—of the Divine Soul, the knowledge that "I," as an individual conscious intelligent being, am alive and am evolving according to a definite Divine prototype—a greater "I AM." The group soul itself must evolve as well as the atoms of the group. As any one part of a group is developed the whole group is evolved to a corresponding degree.

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## SANCTIFICATION, ITS NATURE, PURPOSE, METHOD AND RESULTS.

By REV. CHARLES H. EMMONS.

John 17:19. *"And for their sakes I sanctify myself, that they also might be sanctified through the truth."*

As the Ideals of True Manhood and Womanhood exert an increasing dominion over the life of humanity, through the power of man to appreciate the nobler aspects of life, and his acceptance of these as the larger outlines of his own experience, Religion secures greater recognition from the individual, and becomes a more powerful factor in that universal redemption, which we conceive to be the goal of human effort.

For as man finds it within himself to break with those conceptions of duty, and responsibility, which but serve to unite him more securely to the purely material and temporal phases of existence, he also discovers the fact that he is capable of understanding, and responding to conceptions of life and thought relating to higher ranges of experiences, to nobler duties, rarer privileges, holier joys, and lovelier associations; and pushing aside the veils of illusion, and misguided ambition, he sets forth upon the way, which leads to a more open, fairer country, in which he shall find scope for his enlarging powers of mind and spirit, and emerge daily into a career of greater usefulness.

Entering thus upon the "old eternal path" of life, his faculties come under the sway of the higher spiritual forces of religion, which operate to purify the affections, to clarify the thought of its darker elements, and to spiritualize the will, enlarging the image of God, and more securely enthroning it as the dominant power in the individual life.

The New Testament uplifts before our ardent gaze a figure truly great, of heroic proportions! A figure builded on cosmic, universal lines, standing between earth and heaven to guide the wandering sons and daughters of men along the ways of peace and blessedness. A "Man of Sorrows, and acquainted with Grief"? Yes! But a Soul through sorrows and griefs exalted! A Man emerging from the battles of life Triumphant! A Victor, crowned with the wreath of Love, because through all the changing conditions of his great life he fought for righteousness and love; and in the power of his growing consciousness of the Divine, (acquired by the reaffirming of his holy purpose from day to day), and his lifelong obedience to the Will of God, (which he accepted as the Supreme Authority in life), he wrought momentous changes in the thought and life of man.



This Figure of a Man, the Ideal of Manhood, attained its high place in the imagination and affection of mankind through the Sanctification of the Master Jesus, and his conscious dedication to the achieving of the One Eternal Purpose of life, *i. e.*, the fulfillment of his own Divine possibilities. His dedication came first, however, as the initial step in a wonderful career. And as a lily, responding to the insistent pressure of its inward essences expands from day to day, revealing more of purity and grace, sending up its rare, sweet perfumes, displays its golden centre uplifted to the sun, that its seeds of life may be matured, and scattered abroad to beautify the world,—so the large, sweet, sanctified life of the Master moved forward, exhibiting the grace of God, the purity of heart, shedding its rich perfumes of love and peace abroad, revealing the strength and unalloyed metal of his soul; the brightness and endurance of which gave hope and courage, healing and blessing to all mankind.

I am well aware of the fact that we do not hear very much about Sanctification, in the more liberal Protestant Churches: perhaps because it seems to indicate a phase of religious development somewhat outside the field of rational Christianity, and is, in many instances, associated with features of religious experience which are but the outcome of ignorant worship. Indeed, its older form, from the standpoint of institutional Christianity, is not acceptable to thoughtful Christians: for these cannot accept the Doctrine of Sanctification through Faith in the Atonement, in the more orthodox sense, *i. e.*, the sacrifice of Jesus for our sins. This, of course, is not acceptable to liberal Christians; but there is a better way, and a sounder doctrine that we may readily accept. It may be outlined as follows: Sanctification through Faith,—Faith as the inspiration to works, and works as the means of growth, or unfoldment, this leading up to definite Consecration; consecration being but the bud that shall come to fruition, to fulness of expression, to the height of its beauty through lifelong holiness, or progressive Sanctification.

This Doctrine of Sanctification, emphasizing as it does the more reasonable, and scientific process of life moving forward and upward toward its higher reaches, is a form of belief, which is acceptable to liberal Christians. And that we may become possessed of a clearer understanding of the life of which the Master spoke, in that wonderful prayer, recorded by the author of the Fourth Gospel, we will consider briefly, The Nature, The Purpose, The Method, and The Results of Sanctification.

(To be Continued).

# The Temple Artisan

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## EDITORIAL MIRROR.

The Fourteenth Annual Convention of Temple members occurs this year beginning August 3rd next.



Fourteen years of active work in disseminating the teachings of the Wisdom Religion indicates whether or not the founding of the Temple was worth while. From the Temple fountain a steady never-failing stream of uplifting spiritual teachings has issued forth comprehending almost every phase of the great mysteries of life and being, the origin and destiny of God and Man.



Never was the religious instinct in humanity seeking for the True, more than in this cycle of time, regardless of man-made creeds and the crystallized opinions of "authorities" so called, **church** or otherwise. An open mind, an unveiled spiritual perception, a standing on one's own soul feet, the head uplifted to the stars, inbreathing into the soul the Great Breath of the Spirit Universal, is the attitude of all progressive thinkers now.



And this attitude brings the mind into the consciousness of true religion, into the light and "more light"—even to the mystery of God represented in the Triangle of Divinity.



The Great Work of the Temple, the Church of the People, is to point the way to that Path of White Light that will lead humanity to unify Religion (fundamental spiritual truth) with science, Philosophy, Economics, Politics and Business, all of which paves the way for a true Brotherhood of Man without distinctions.

W. H. D.



## CHILDREN'S DEPARTMENT

*Temple Builders—No. 105*

## ASPIRATION.

## PART II.

"And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes."

When there is some great need the heart finds the relief that is to be given. So Jesus asked the disciples "How many loaves have ye?" He meant how much soul force did they have. They answered, seven loaves and a few small fishes. The seven loaves were the seven principles, the seven Life Winds, the seven play-mates, love, understanding, knowledge, sympathy, insight, strength, beauty, the food the soul lives upon. The few little fishes were a few soul helpers from other sources than their own souls.

"And he commanded the multitude to sit down on the ground." The heart commanded all the selfish forces to be still and obey the unselfish part of their natures.

"And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples and the disciples to the multitude."

"And they did all eat, and were filled; and they took up the broken meat that was left seven baskets full."

"And they that did eat were four thousand men, beside women and children."

When the heart gives of itself to help others, and it gives thanks to the souls that have helped it also, it loses nothing by sharing, but more is left for itself than was given, even seven baskets full.

The food of the heart can be shared with as many as need it and there is always more than enough remaining.

"And they that did eat were four thousand men, beside women and children."

The four thousand men meant the lower self, all which were hungering for spiritual food, all who were longing for the love of the soul; and the women and children also who already had known something of its power through their own aspiration.

Jesus told of aspiration, in the sharing of the loaves and fishes.

Another Master Teacher has said "It is like the outpouring of the perfume of the violet, the out-rushing of the inner self to meet the overshadowing of the Divine Spirit."

Too great longing closes up the soul, and is more the way selfish desire acts. Aspiration is the giving, and keeping still with the thought of giving, that fills one's heart, that really calls the Divine. One may see something like aspiration in the eyes of the babe when it awakens to see its mother's love watching over it and it smiles back in its mother's face in recognition of that love.

NOTE.—The lessons on Aspiration are simplifications of Temple Teachings.

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### SOCIAL SCIENCE.

Another side to the Balkan war business seems to be coming to the front of late, and it is a side which those who are interested in the success of the allies in their agelong struggle with the Turk are deeply sorry to see. The Bulgarians are visiting upon the helpless population of Turkish Macedonia precisely the same medicine which the Turks gave to Christian Macedonia. What has happened to the Turkish army may be terrible enough indeed, but it is small trouble compared with the vengeance which the Bulgarians, Servians and Albanians are wreaking upon non-combatants, men, women, and children throughout the whole country which their armies now occupy. It is the old story. The men are being murdered, the old women and children are being driven out of the country, and the young women and girls are kept in captivity by the soldiers. Towns, villages, and farms are burned to the ground until Turkish Macedonia is a desert.

In this disastrous retreat all the honor seems to have to go to the Turk. In a pamphlet published by the English residents of Constantinople we read of the Turks, "Over one hundred thousand men, famished, and in the bitterness of utter defeat, not in orderly array, but in irregular bands, without officers, passed through numerous villages inhabited by the brothers and covert allies of their victorious enemies. Yet, according to the unanimous verdict of thirty correspondents who witnessed the horrors of that retreat, these simple Asiatic peasants were not guilty of one single act of violence." French, German, and English correspondents testify that, "Not only was there no massacre by the Turks, but not even an act of violence, and yet these soldiers felt



around them the hostility and taunts of the Christians by whose brothers they had just been vanquished."

The allies kept their doings secret. But some day secrets will out and we will know how our co-religionists behaved themselves in their hour of victory. Thus, "On their march the Servians did not only murder and execute, but their cruelty fell upon old men, women, children, and infants at the breast. Between Kumanovo and Uskub 8000 persons were murdered, all the houses were fired and as the inhabitants fled from the flames they were shot down like rats." Then for the Greeks, "Immediately after their entry the Greeks started burning the Turkish houses and all the good Christians in Yenedji set about pillaging in the most odious manner; Turkish shops, Turkish houses, nothing escaped them. This went on all Saturday, Sunday and Monday while the houses continued to burn. The rich were no less eager for the spoils than the poor. The Greek soldiers force their way into the Turkish houses, steal, pillage, and violate the women." Of the Bulgarians, "There was a general slaughter of men, women and children. Only the young girls were spared; they were forcibly baptised and then ensued a general scramble for their possession. One of them who resisted and braved all threats was put to death after every possible outrage. At Kilkich after the usual massacre and pillage the young girls were violated and then buried alive!"

All this, and sixty pages more like it, and worse, put out by the Committee and signed among others by Sir Adam Block, appears to be accredited by scores of eye-witnesses, and the tales of the systematic torture of Turkish people would be good reading for the Comanches, but not printable in THE ARTISAN. The favorite Bulgarian process being apparently to cut off the noses of their prisoners and bind up their heads in bandages in the shape of the Cross! A French correspondent reports having seen ten Turkish prisoners thus bandaged. All had their noses cut off, but bore no wounds of battle on their bodies. Mutilation of prisoners seems to be a general law with the Balkan allies.

There are two things to be said about all this, one from the point of view of religion and one from that of economics. First, these Bulgarians had, a few months ago the great opportunity of the ages. It was for them to show mercy and generosity in victory to those who had shown to them cruelty and lust. The name of Christianity, smirched on so many battlefields, degraded by so many kings, priests, generals, might have been exalted through

the whole earth by the simple Bulgarian peasant. It was for this that we looked; it is in this that we are disappointed. If the Turk was to be driven back into Asia, well and good, but we did not want him to carry with him the memory of those tortured non-combatants and mutilated prisoners, those violated wives and daughters, and a burning hatred of everything that lies across the Bosphorus. The Bulgarians had it in their power to make for themselves the greatest of all names in the greatest of all virtues; instead they have blackened the name of Bulgaria with cruelty and murder so that already we are forgetting their heroism and self-sacrifice.

The second point, the economic one, is that in all this huge contrivance of war and revenge it is the weakest members of society who suffer the most. The Turks commit atrocities upon the women and children of Bulgaria and Armenia. The Bulgarians revenge themselves upon the Turkish women. But the real perpetrators of the original crimes die comfortably in their beds. Where do these generals, colonels, bandit-captains, Emperors, and the like ever know any real experience of the terror of war? Theirs the promotion, the epaulets, the spurs, the pension, until they die in state, and the monument afterwards. But in the villages through which their rough soldiery has passed the farms are all burning, the men are dead or exiled, and few women escape violation and cruelty. Those who believe in re-incarnation may readily suppose that some of these who cause wars, these Sultans and conquerors, will themselves appear as the victims of conquest. In addition to having lost the priceless reward which comes to the nation that dispenses justice and mercy, Bulgaria must surely have sown for herself many fields of wild oats in Macedonia of which God will see to the reaping.

The 80,000 Jews in Salonica, a big majority of the population, are the descendants of those who in 1493 fled from the persecutions of the Christians and the Holy Inquisition and took refuge with the Turk. These Jews have been safe from persecution from that date until 1913 with the return of the Christian powers. As to what came to them then the report says, "Greek and Bulgarian soldiers, guided by comitadjis, penetrated into the houses of the Jews pillaging and destroying. The women and girls were violated; parents were tied up and their children outraged in their presence. It is important to note that Greek officers took part in these outrages."



The cruelties of the Allies toward the Mussulman population was apparently inspired by revenge, but what inspired the persecution of the harmless Jews? Altogether it makes a sorry story for twentieth century reading just when we had hoped so much of the little Balkan powers. What can be the results of such victories as these? Can they be anything but Dead Sea fruit?

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### A FEW QUALIFICATIONS,

WITHOUT WHICH NO MAN CAN SAVE HIS SOUL,—ALIVE.

1st. The quality to stand upright and look squarely at the sun, while its shadows are engulfing everything upon which he has leaned, and yet to know that illusionary though they are it has been by the means of such supports he has gained the power to stand upright.

2nd. The ability to forgive and forget his real or fancied grievances with the same degree of forgiveness and forgetfulness he desires for himself from his own Higher Self.

3rd. The ability to examine his own life by means of the same light he throws upon the life of another.

4th. The ability to mete out to himself the same just punishment for his offenses he would wish to see meted out to any other human being.

5th. The ability to shed his last drop of blood to sustain his given word, believing nothing less could wipe out the dishonor of a wilful lie.

6th. The ability to pour out his soul in streams upon his beloved and yet; when the streams were treacherously turned aside, to gather up the scattered drops and hold them in leash against the need of some other soul.

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### TEMPLE CONVENTION NOTICE.

The Fourteenth Annual Convention of Temple members will be held beginning on the 3rd to the 9th <sup>2</sup>of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 2nd, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on

Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on Unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodation at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. A number have already notified us of their intention to be present at this convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

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### TEMPLE ACTIVITIES AND NOTICES.

Miss H. A. Farrar is again at the Halcyon Centre for her annual summer visitation of several months.

\* \* \* \*

Likewise, we have within the Temple gates for a time Mr. and Mrs. Hillyard, Miss Ruberta Tanquary, all enjoying a period of rest after teaching in the schools of San Luis Obispo or vicinity.

\* \* \* \*

Miss Lillian Tanquary is also enjoying a vacation at Halcyon after a course of study at the Polytechnic School at San Luis Obispo.

\* \* \* \*

Mrs. Ida J. Wilkins is away visiting friends and Temple members at Santa Barbara and Los Angeles.

\* \* \* \*

We are pleased to give space to an article by our Brother Emmons, beginning with this issue. Brother Emmons is a Temple member of many years having entered the Temple ranks before taking orders in the Universalist Church. On the broad platform of that church he has ever been an effective agency in spreading the Light.

\* \* \* \*

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison.



Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

\* \* \* \*

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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#### IN MEMORIAM.

On the twelfth day of June, in the fifty-fifth year of his age, our comrade and brother Harvey A. Gibson passed from this plane to a well earned rest. Brother Gibson was among the first of the old Theosophists to enter the Temple gates; he was one of the two Templars who first set foot on the land of the present Temple Headquarters, and was one of the first to be ordained to the Priesthood, so it seems fitting that Karma should have brought him back there to close his life cycle.

His was a strong, brave soul and he has left an empty place in the hearts of all his friends. But few of those even among his intimate friends were aware of the almost constant suffering he endured. He hid his suffering under a cheery exterior and was always ready to joke about his affliction. While giving him a remarkably keen intellect, the power of a born orator and intense devotion, nature denied him the well equipped body required for satisfying all the demands of his soul.

About six months ago he suffered a severe stroke of apoplexy at Los Angeles. He gradually recovered to some extent and about three months ago came to Halcyon Sanatorium where he seemed to gain in health quite rapidly. He finally went to live with Brother Weber at Oceano and the improvement seemed to continue steadily, but early Sunday morning there came another sudden stroke. He was taken back to the Sanatorium and passed away the following Thursday without regaining consciousness. The worn out body was laid away in the Temple cemetery the following Saturday under the impressive Temple services.

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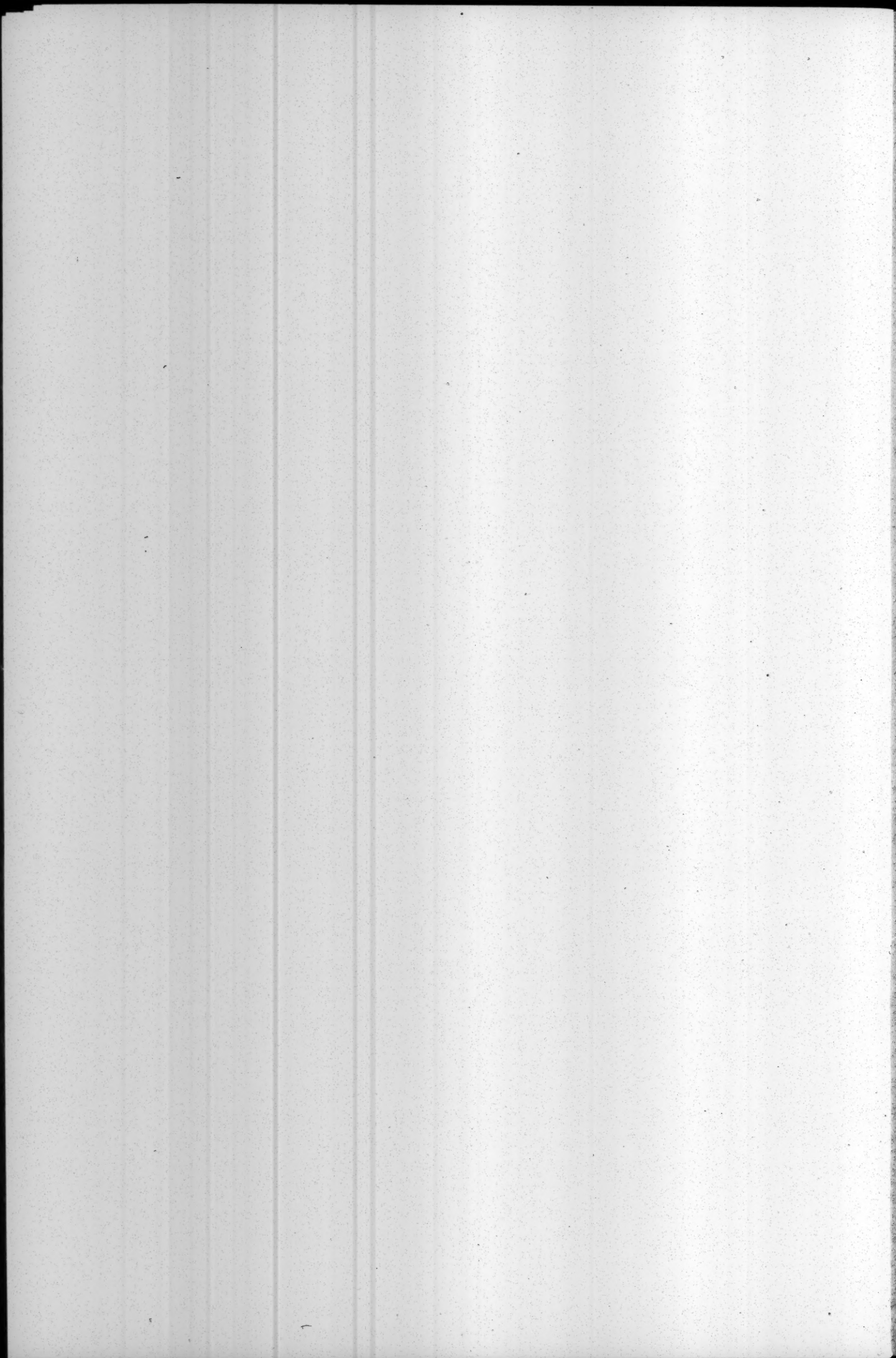
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